



FREE MASONRY



ODD FELLOWSHIP

Continued from last week.

Continuing our course on the principal of the two pillars, we wish to remind our readers of the great fact that God has set forth these two pillars in a different manner, and which will call to the minds of Masons a truth that has been partly covered up to them; at least the real meaning; and that is this, as you can read:

•• "And I took unto me two staves: the one I called Beauty, and the other I called Bands; and I fed the flock." (Zech. 11-7.)

The two staves is the real spiritual meaning of the two pillars, and these two staves has a very important part to fill in the history of man, and men. The one was called Beauty and the other was called Bands. Now we must see what part of the work in holding up the spiritual temple, that Beauty has to perform—And in order to do this we must see what God has said he was going to have Beauty to do, so we must read:

"I And I took my staff, even Beauty and cut it asunder, that I might break my covenant which I had made with all the people." (Zech. 11-10.)

Yes according to the above statement, Beauty would have to play a very important part in the building up of the spiritual temple. For Beauty would be to hold up the light to a dying world as one of those pillars did the capitor. Now the next point will be to find out who this staff Beauty was, who was to break the covenant which God had made with all people. So we read:

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (Zech. 11-12-13.)

Now all we will have to do, to find out who Beauty was and is—will be to read the following:

And said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." (Matt. 26-15.)

Also;

"Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and brought with them the potter's field, to bury strangers in. (Matt. 27-3-7.)

There is no room left for doubt as to who Beauty is. Christ filled this mission—Was sold for thirty pieces of silver, and the pieces of silver was put in the potters field. According to the prophesy, there remains no wonder now, why it was that Hiram Abiff, made the first pillar of brass, when it was to be the emblem of the Lord Jesus Christ, the Son of God His first born among many brethren. Having found the true meaning of Hiram Abiff first pillar; We now turn our attention to the second—Which God said in Zechariah was his staff Bands. The first question on this staff or pillar would be, what was the particular work of this pillar or staff in holding up the spiritual temple? And for the answer, we shall ask you to read this:

"Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." (Zech. 11-14.)

This staff is made use of after his staff Beauty and has a different work to do, Beauty was to break the covenant God had made with all people, and Bands was to break the brotherhood between Judah and Israel. God did not say that he had made this brotherhood between them. And we add neither did he. But it must be broken, and his staff Bands must do this. Hence we see that the second pillar that Hiram Abiff made was a very important pillar in the natural temple which he was helping to build, for it was to be a pattern of heavenly things. Now what do we learn from the Manuel of Masonry on these two staves, please read:

"BEAUTY AND BANDS. The application of beauty and bands to the science of Freemasonry was in much esteem with our brethren at the beginning of the present century; but at the reunion, being pronounced inconsistent with the general plan of the Order, it was expunged and is now nearly forgotten, except by a few old Ma-

sons, who may, perhaps, recollect the illustration as an incidental subject of remark amongst the Fraternity of that period." (History and Encyclopedia of Freemasonry by Macoy Oliver, Page 433.)

Now then we say to the Fraternal Brotherhood that while, at the reunion spoken of, Bands has been disposed of—It has been through the ignorance of the important part Bands fills in the Grand Supreme Lodge above—And the intention of the Great Architect Himself in having him represented in one of those pillars made by Hiram Abiff and the following will show this;

STAVES. In the year 2513, while Moses was tending the flock of his father-in-law Jethro, at the foot of a mountain, he was commanded by the Almighty to go down into Egypt, and deliver his brethren from their galling captivity. The Delty then asked him—"What is that in thine hand?" And he said, "A rod." And the Lord said unto him—"Cast it upon the ground." And he cast it upon the ground, and it immediately became a serpent, and Moses fled from it. And the Lord said unto Moses—"Put forth thy hand and take it by the tail." He did so, and it resumed its original form. This is the origin of our R. A. staves." (History and Encyclopedia of Freemasonry by Macoy Oliver, Page 675.)

The Curtain Falls.

To Be Continued.

JOSEPHUS.

Continued from last week.

The time was when unbelief in the so called christian religion was counted a crime—a criminal offence against God—and in thousands of cases death paid the penalty. This was wrong. To put a man to death because he has no taste for poison, is monstrously absurd and cruel.

Such has been the state of affairs in times past, and even to-day infidels are put to death inwardly simply because they don't like the poison. Who does?

Ah, dear reader, if we rightly divide the Word of God, there will be no poison. However, if we start with the first chapter of Genesis, the work of creation, and then take with us the second chapter, the work of Formation, we can safely go through the Bible.

But some may ask: "Was not the writing of Moses a tradition handed down to him by his forefathers?" We answer no; for God's Word does not teach us that the writing of Moses was a tradition handed down to him from his forefathers. God talked with Moses face to face, and Moses was with God forty days and forty nights upon the Mount, and he received his laws and the laws for the Israelites from God. God also gave him an account of his work of Creation and Formation. All this Moses received from God. The idea that the writings of Moses was a tradition handed down to him, is all false. The Bible does not teach such doctrine. The writings of Moses are just as God commanded they should be, but as we have said before, the first chapter of

Genesis has been smothered for ages. The most learned men the world has ever produced have failed, either intentionally, or ignorantly, to give God's work of Creation its just due. Josephus builds on Formation. This is a good foundation, but it is not all.

There is a Created man, and Josephus fails to see him, from the fact that he is looking through a dark glass, and everything appears to be dark. It could not be otherwise. He is aware of the fact that there was once a people which were not a people. He considers them to be branched off Jews, but this is untrue. The branched off Jews were the sinning Jews, and they were under the condemnation of death only. And if it be true, as Josephus says, that the branched off Jews were a people which were not a people, then it follows that there was another people outside of the sinning Jew. If not, how then did the sinning Jew become a sinning Jew? The cast off Jews were those that mingled with another race of people. Who were those people? The good commit no sin by mingling with the good.

The great abomination to the Jew was his mingling with—with who? The Created man, male and female.

Ah, dear reader, is it not plain enough to see that there was another race of people clear outside of the Jewish people? Most certainly. And this race of people are the Gentiles—the outgrowth of Creation. From the time Adam was formed and placed in the garden of God we find him and the Gentile side by side ever after. And as we look back over the past conflicting ages of sin and death and hell, we see the Holy children of God buffeting the fiery elements of creation only to dissatisfaction.

We see them battling and struggling against the mighty power of the prince of the air in the prince of Tyrus, the anointed cherub that covereth, and all the hosts of an eastern world. There they lie upon the dreary plain of sin and death, dead and wounded, and their life's blood spilling into an untimely Gentile grave.

Is it not plain enough now dear reader, to see the mistake Josephus made? He did not start out right, therefore he could not end right.

We will admit that he has been a great light in the world, but this same great light is a semi-light to only one side of the question. He is like thousands of so-called bible commentators to-day.

The first chapter of Genesis being dark to them, they simply pass it over and say: "This is what God imagines he will do." Now, how does such a theory as that harmonize with the second chapter of Genesis? It does not harmonize with it at all, for if it be true that in the first chapter of Genesis God imagines He is going to do all this, then it follows that God is not a God of power. Why? Simply because He fails to do what He says He will do. He imagines He will create man, and then He turns right around and makes him out of dirt. He failed to create him for the reason that He did not have the power. He had to form him. Now what kind of a doctrine is this to set before the world? What sort of a God have we any way? According to the stilted gos-

pel of the world, God is a boast not a doer. He fails to do what I says He will do. We must say that God we worship is able both to do what He says He will do. We must say the God we worship is able both to create and form. You know that Christ warned us to be ware of false prophets. He says the "come to you in sheeps clothing but inwardly they are ravenous wolves. Ye shall know them by their fruits. Do men gather grapes of thorn or figs of thistles? Even so every good tree brings forth good fruit but a corrupt tree bring forth evil fruit." (Matt. 7-15-17.)

The world is full of false prophets, or false teachers, as they are better known. We do not say that all teachers are altogether false for a mighty bad man he must be if he has no good in him at all.

What we claim is this, (and we have good grounds, too,) that all these great bible commentators have misunderstood God in His work of creation. Creation, they say is Formation, and Formation is Creation. This is where they all are mistaken. Creation is not a substitute for Formation. Creation is to make something out of nothing, and Formation is to make something out of something already created.

Now, after this explanation, we remark that if a man does not thoroughly understand the subject of his discourse, he is sure to make a mistake. If he tells the truth he tells it ignorantly. Take for example, the life and works of Hugh Miller. Very few men have done the work that this man, in his geological work, has done. He even strove and labored hard to harmonize the teachings of the Bible with the teachings of science.

This one man, by himself, all alone upon the fields of science and Bible plains, has done more for the enlightenment of the human race than ten thousands of the best pulpit theologians are doing today.

But even this great man fails to give God's work of Creation its full meaning. He leaves out the most important point, and that is the Creation of man on the sixth day. He starts with Adam, the formed man. This is where all bible students make their first mistake. Let him start out with Gentile and Jew, and his life will be glorified by his Bible—A Bible without mysteries.

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